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RELIGIOUS.

Systematic Theology and Creeds.

The following is from an able hand. And the subject, Systematic Theology and Creeds, is in our times very seasonable.—*Chr. Int.*

Systematic theology properly signifies the methodical arrangement of Christian truths. The light of nature sheds only a few feeble rays upon any portion of these truths. Most of them stand in an unconnected form on the pages of revelation. Systematic theology brings together and classifies these connected truths. It does not, however, imply an extensive use of those systems of divinity which are abroad in the world: much less does it imply a bigotted attachment to any one of them. A spirit which could lead us to call any man master on earth, is, of all others most to be deprecated. But systematic theology, properly pursued, has no tendency to cherish such a spirit. The scriptures, and they only, are the legitimate source of sound theology. The systems of others are only to be regarded as auxiliaries in forming our own. Like outlines and systems in every other science, however, they may afford some aid in surveying the ground before us; and ought not, therefore, to be rejected. How is it with the acute and systematic lawyer? While he goes to the statute book himself, and collects and arranges his knowledge as best suits his taste, he avails himself of all that aid which is to be derived from the digests of others. But, says the objector, the cases are not parallel. The theologian, in forming his compound of divinity, may have his judgment warped by the influence of passion and early education; whereas the lawyer, in forming his digest, is exposed to no such influence. Granted. But this very circumstance renders system more important to him. Is the divine exposed to errors in consequence of his state of mind, and the existence of various and opposing views in relation to important subjects which apparently come within his province? And shall he have no clue to guide him through this labyrinth? The lawyer needs system, to enable him to arrange his materials under their proper heads:—the theologian needs it, not only for this, but likewise to enable him to confine his attention to many distinct points of inquiry; and to different and opposing views. He has more occasion for that minute investigation which complicated subjects demand, and which can be carried on only in a scientific way.

Moreover, method has a tendency to diminish the influence of prejudice and prepossession, by bringing subjects definitely before him: so that as a student, and as a Christian, he is bound to examine the views of others, and consult his Bible impartially and thoroughly. With a mind open to conviction, and deliberately examining point after point, truth will force itself upon him. Such a man, instead of declaiming against creeds and systems without knowing what they are, or holding them up to public obloquy in a distorted form, will examine what they are, and whether the doctrines they embody are, or are not to be found in the Bible. With such a spirit he derives all that aid from the labours of others which they are capable of giving, while his own views are guarded against that particular colouring to which they would be exposed by an incautious study of human systems.

It is true that a large portion of mankind will not examine for themselves; but this can form no argument against studying and teaching theology in a systematic form, till it is proved that a loose, disconnected mode of giving religious instruction is favorable to a spirit of inquiry.

Nor is it any real objection against systematic theology, that the subjects for investigation are not regularly classed in the Bible itself. Revelation was a gradual work. Ages passed away, before the plan was fully completed. Portions of it were made at different periods, as the circumstances of mankind required. How then could it appear in the form of a system? The manner in which God has revealed his will in the Bible, is perfectly analagous to his usual mode of dealing with his creatures. He furnishes us richly with the materials for knowledge and enjoyment, and leaves them to be moulded and fashioned by our own hand. The palace acquires not its massiveness, its symmetry, or its splendour, unaided by human effort. Nor is the humblest cottage reared without the hand of industry. The forest only is provided. The axeman must level it with the ground and the architect shape its various materials to the purposes of comfort and elegance. The marble lies in the quarry and the chisel must leisurely give it the form and beauty of a finished statue. What would be thought of the man who should argue that since the wisest and best of Beings has scattered over the earth, without order, and in their roughest state, the bare materials for the statue and the edifice, therefore, the skill of the artist in giving them these forms, is improper and useless? Such reasoning, however, is equally sound with his, who says that since the christian doctrines are not classed in the Bible, *that book given by God himself, therefore*, they ought not to be reduced to system. If the reasoning of the one, carried into practice, would rob us of those comforts which belong to civilized life; that of the other would throw a bewildering chaos over the mind of the theologian.

Yet, it is not true that the Bible furnishes no specimens of a systematic theology. In the epistle to the Romans, for instance, some of the most important doctrines in the Christian scheme are brought forward in a regular series, and discussed in their most natural and even scientific order.

Indeed, the same mode of reasoning which shows the utility of system in the *other* sciences, equally shows its utility in theology. There is something in the human mind, which loves lucid order. This appears strikingly in scientific pursuits. What satisfaction, for instance, does Brown afford, when, after leading us into a pleasing discussion by the power of a vivid and glowing imagination, he brings us back to the point in hand. So in natural philosophy and mathematics, we are always gratified with that systematic process which brings out its results clear and certain. The mineralogist loves to survey his specimens as they are ranged orderly on his shelves. Throw them into a confused mass, and his cabinet ceases to afford him pleasure or profit. Now in all these branches of science, the value of method is obvious. Why is it not equally obvious in theology? It certainly is not, because sacred truths do not admit of classification as well as others. Nor can I conceive of any objection against system in *this* science, which does not lie equally against it in every other, except what springs from prejudices, arising either from the improper manner in which systematic theology is sometimes pursued, or from the tacit reproof which the very arrangement of religious topics in a methodical form gives to those who do not classify their own sentiments.

The happy effects of method on the Christian's own mind, is a legitimate and strong argument in its favor. It renders his views more definite, and gives them more compass, and thus enables him to investigate subjects more thoroughly, by giving him the ability to marshal all his powers, and make them act successfully on a single point. If called into public life, he will derive all that aid from system which the man of business does, or the civilian. The thoughts which lie orderly in his own mind, he can communicate distinctly to others.

It is vastly important, likewise, as a safeguard against those errors to which we are exposed in consequence of the different attitudes assumed by the same truths in different parts of the scriptures. Sometimes the sacred writers incidentally glance at a subject; sometimes barely allude to it; while at others they professedly treat of it. Now, in order to have adequate and consistent views of this subject, it must be examined in its different parts and relations. A neglect of this, almost necessarily exposes to error. Indeed the most absurd sentiments may be drawn from the Bible, by resting in a single view thus presented; especially, as it not unfrequently happens, if that view be taken from a passage where the subject is not professedly treated. In pursuing any topic in theology, we might, unaided by system, resort to the Bible, and perhaps soon find something upon it. Proceed farther, and we should find something more, but in a different attitude; and in this way soon become bewildered, and be liable to draw erroneous conclusions. Now a single glance at the subject, when it could be seen at one view, in all its positions, would relieve the embarrassment. Systematic theology furnishes that view. There needs a focus, to which the rays beaming from every side of the subject may converge. System forms that focus.

It would undoubtedly be better for mankind, if every sect of Christians had their respective sentiments reduced to system. Men will think differently on the subject of religion; and were they ranged in different classes, and the views of each class distinctly before the world, the mutual relation and dependence of their respective schemes could at once be seen, and the several parts tried by the touchstone of divine truth. An isolated error is not so easily detected, as when viewed in connexion with the objects to which it relates; and detached truths fail of much of the happy effects they are capable of producing in a connected form. Besides, a plausibility is thrown over false opinions in their disconnected state, which vanishes at once when placed by the side of acknowledged truths. Error may intrench herself amid the confusion of her own gloom, and proudly call the bible her bulwark; but let order be once restored, and its accompanying light will show that this sacred volume is *not* her bulwark, and expose, at once, her assailable points.

In short, if we would acquire the highest reverence for the word of God, we must classify its doctrines. It is as a whole that they appear most majestic, and strike the mind with the profoundest awe. An insulated doctrine, joined to another to which it has some striking affinity, arises in magnitude and importance; and the mutual light which they reflect sheds its lusture upon the other parts of the scheme, and inspires the mind with reverence for the author of so splendid and harmonious a whole. The character of God is, indeed, stamped upon *all* the works of his hand; but it is more fully portrayed on the pages of revelation. The Holy Spirit guided the pencil of inspiration, and made every stroke accurate and glowing; but we can never have that correct and vivid impression of the divine original which the delineation is capable of producing, till all the lines of this sacred portraiture are distinctly and leisurely traced.—*Bost. Recorder and Telegraph.*

[From the Presbyterian.]

Board of Education of the General Assembly.

Mr. Editor:—A portion of the following communication recently appeared in the New York Observer. You will confer a favor on many of the friends of the Board of Education if you will allow it a place in your columns. C.

As long as there is such a diversity of opinion as is known now to exist, as to the best means of accomplishing the great objects of benevolent enterprise, the only wise and Christian course, is to allow the advocates of different methods to pursue, unembarrassed, their several plans for the extension of the Redeemer's kingdom. While every true friend of religion must rejoice in the extensive good accomplished by the American Education Society, and its Presbyterian Branch, and will be glad to witness any extension of their usefulness, those who, on grounds which to them appear important, prefer another mode of accomplishing the same object, may be permitted to present their views, and prosecute their enterprise, without being suspected of hostility to those institutions or their excellent directors.

The partial separation of the American Education Society and its Presbyterian Branch; the transfer of the general agent of the former to the service of the latter; the practical re-organization and appointment of a new general agent of the Assembly's Board, are events which must call anew the attention of the Christian public to these institutions, and the claims they represent. The character of the gentlemen, who are called to act in the peculiarly difficult and responsible office of general agents to these Societies, is a sufficient pledge, that they will be conducted on liberal and Christian principles, that all party feeling and unholy rivalry will be discouraged, and a cordial feeling of kindness be constantly cherished. The fact that these gentlemen are personal friends, entertaining a high respect for each other, is one of pleasing promise in relation to this subject.

The changes which have been adopted by the Assembly's Board must present it in a very favorable aspect before the churches. They have, as your readers are already informed, determined to reject the application of no well qualified and suitably recommended young man, for aid. This pledge, sustained as it is, by the liberal subscriptions to the Board in Philadelphia and elsewhere, places the Society in a commanding attitude before the public. It is no longer the weak and nominal representative of the churches, but the efficient arm of their benevolent and parental care, on which the needy children of the Church may sufficiently rely.

With regard to the subject of loans, we were at first apprehensive there would be a serious diversity of opinion;—such a diversity as would render impossible any co-operation with the Board, on the part of those who had either publicly expressed their objections to the loaning system, or privately considered these objections to be valid. It will be recollected by those who paid any attention to the discussions on this subject, that the objections directed against the system in question, were not founded on the character or conduct of the lenders, nor mainly on their ecclesiastical connexions, but principally on the tendency of the system itself, and on the undue and dangerous power, which it was believed to rest in the hands of a few individuals. This latter objection which was always considered by far the most formidable, derived much of its force from the consolidating plan then pursued—the plan of having all the beneficiaries debtors to one self-perpetuating institution. It must, therefore, bear with very impaired force on any system which obviates this difficulty, and brings the young men, if debtors at all, into this relation, not to one Society, but to several; and it would be weakened just in proportion as the lending bodies were multiplied. All those who conscientiously entertain the views which have been publicly expressed on this subject, would be bound to resist any plan, by which the power that they deprecated in the hands of the American Education Society, should be lodged in those of the General Assembly's Board. Were it true, therefore, that this Board had resolved to adopt the loaning system, and be themselves the lenders, they would of course go counter to the publicly expressed opinions of its leading members, and must calculate on losing the support of all the numerous, (as the writer believes they are,) opposers of that system. But after repeated conversations and comparison of views with the excellent agent of the Board, and with several of its members, the writer is persuaded that no such difficulty, as was at first apprehended, exists. The Board have passed no resolution on the subject. And the agent has clearly stated that his views are fully expressed in the following extract from the 6th article of the regulations adopted by the executive committee. "No written obligation shall be required of any beneficiary, to refund the money which may be granted to him by this Board—*because we act upon the principle, that the Church, as a moral parent, ought to provide for the education of such of her sons as may be indigent*, &c. &c. But we nevertheless desire every beneficiary to remember, that his duty to the Church, to his younger brethren who seek the same holy office, and to his Saviour requires that so soon as he is able, he shall refund the benefactions conferred on him, with interest."

This passage contains the very principle which those, who object to the loaning system, adopt, viz: that the church, as a moral parent, is bound to provide for the education of those of her indigent children whom she may need for her service; and that these children, in their turn, are bound to do all they can to support the church, and aid their younger brethren, no one has ever questioned. The principle, as stated above, is self-evident, though all may not be prepared to say, that the obligation should always be discharged precisely in the way specified. There is, therefore, no ground of difficulty on this subject.

There is another, and no less important department, in this business, and that is, the care and supervision of the young men. It is, according to the Constitution of our Church, the appropriate duty of the Presbyteries to train, examine and ordain men for the ministry. For this purpose every young man is supposed to be at least two years under the care of some Presbytery, pursuing his studies in the manner most advisable.—This is a prerogative and duty of the Presbyteries of the most important and responsible character—one which they cannot rightfully relinquish. According to the plan proposed by the Board, this is fully recognized. An executive committee appointed by the Presbytery, has the whole management and direction of the young men within its bounds. They inspect their conduct, provide for their improvement, direct where and what they are to study, and have, in general, the whole supervision of their course. This is a principle of vital importance, and one which, it is believed, the Presbyteries never will relinquish. They will never be willing to give up to the Board the whole management, through committees of their appointment, of this important concern. The Presbytery with which the writer has the honor of being connected, is auxiliary to the Board on these terms, and he believes would sustain this connexion on no other.

The advantages of this system seem no less obvious than important. In the first place, it secures strict supervision of the morals, conduct and progress of the young men, and it places this responsible duty in the hands of those to whom it rightfully belongs. In the second place, it is incapable of being perverted to party purposes. Instead of having hundreds of youth under the direction, and at the disposal, of any one body of men, every Presbytery has the entire disposal of its own young men, has the formation of their theological character, as far as this depends on man, in their own hands. While the parent Board, therefore, proffers her aid in the support of all the young men, and employs her agents in arousing and organizing the resources of the churches, she does not assume the unconstitutional prerogative of drawing them all within her directing and forming power. This she leaves, where it of right belongs—to the several Presbyteries. It is difficult to conceive of a plan more liberal—less liable to abuse—or less open to the objection of narrow or party feeling. It is only in this way, as it is believed, that the rights of the Presbyteries, and the liberties of the churches, can be preserved. Placing itself on these broad and liberal principles, represented by a gentleman of corresponding character, it is hoped that the Board will secure the confidence of the churches, and be blessed with the favor of God. C.

Dr. Chalmers.

Carter in his Travels, mentions that Chalmers belongs to no particular denomination of Christians. For the subversion of this statement, it is only necessary to say, that we are in possession of his recorded speeches in the General Assembly of the Scottish Church, and that he is the present occupant of the Divinity Chair of Edinburgh.—Chalmers wisely judges, that more harmony results from division lines among bodies of men, than from blotting out those lines; unless men could unite in opinion as well as in feeling. Nor is this sentiment inconsistent with the largest charity. Each religionist has a right to his own opinions; but his opponent is equally entitled to the right of deciding whether he will mix with those who hold sentiments so much at variance with his own.—*Chr. Adv.*

Scottish Clergy.

In Lockhart's Letters, commonly and quaintly called Peter's Letters to his Kinsfolk, there is a remark of a disparaging kind, about the learning of the Scottish Church. But it is worthy of notice that there never was an establishment that demanded more active service from her ministers, than the Church of Scotland. But for such demands for active service, who can doubt that Brown of Haddington, Boston of Ettrick, and the Erskines, might have rivalled in the vastness of their attainments, the Bishops of England? The fervor inspired by plain scriptural learning, we prefer incomparably, to the frigid zone into which we are introduced by German neology. Scotland holds an elevated rank among nations, in her ecclesiastical, moral, and literary character. The piety of her ministers has the firmness and durability of the oak, around which the wreaths of science may be harmlessly entwined. The simple rites of her church have been dearly purchased; for there was a time when the blood of her peasantry dyed the transparent lakes embedded in her mountains, and stained the flowery glens of her southern borders. Grahame has sung of the countless Sabbaths which have gilded her charming dales. Ramsay has embellished her rural customs, with sweeter light than Theocritus ever shed over the fragrant fields of Sicily; whilst Burns has celebrated the battle grounds of her warriors, with more than the martial fire of Tyrtæus. In such a country, and amongst such a people, we hope that Chalmers may hold on his way, disseminating correct principles among her literary infidels,

> As ever in his Great Taskmaster's eye;
> Nor bate one jot of heart or hope.

Thus living, he will rank among the Buchanans and Melvilles of his native land, and he will dispense moral and intellectual fragrance over the city of his abode; a city, which, in reference to its literature, he has justly denominated the garden of the Hesperides.—*Ib.*

Presbyterian Church in England.

It rejoices us to hear, that the English Presbyterians are awakening to a sense of their duty and privilege to be in *fact*, what they have been for a long period, only in name. During a long night of disunion, in which the distinctive principles of Presbyterial Church government were laid aside, and Presbyterial discipline feebly, inefficiently, or wholly unexercised; in which, while the Presbyterian name was *traditionally* held, the spirit and practices of Independency were paramount—errors of every kind grew up in rankness, and at last rendered three-fourths of that portion of the Lord's heritage, a spiritual desolation. The following brief account of the return of a portion of this stray flock, to the fold of their fathers, is contained in a communication to the Rev. Dr. Cook, the talented and pious Editor of the "Orthodox Presbyterian," published monthly at Belfast, Ireland.—*Presbyterian.*

To the Editor of the Orthodox Presbyterian:

Sir:—That the Presbyterians of Ireland know little of us on this side of the water, and that we are equally ignorant of them, seems to demonstrate the absolute necessity of Periodical publications in connexion with these two sister branches of the parent tree. Nothing, indeed, has distressed me more, ever since I came to England, than the disunited state of our churches here, and the almost entire ignorance which has prevailed, with respect to those who hold the same faith, and adhere to the same mode of ecclesiastical polity. How sorrowful ought we to feel, when reflection turns our minds to the state of slumber and negligence, chargeable upon Presbyterian ministers for many years past; and even how ashamed ought we to be, when we compare our supineness with the activity of other religious bodies. The Methodists and Baptists, for instance, by means of circulating intelligence in regard to their Annual Conferences and Missionary meetings, become minutely acquainted with the character and usefulness of all their Ministers, and with the state of the most obscure congregation in the respective connexions, from the Ganges to the Frozen Zone. Deploring, as I have been, the slumbering state of the Presbyterian Churches on this side of the channel, you may form some idea of my satisfaction and joy, when the tidings of the recent exertions of the Irish Presbyterians, in behalf of evangelical principle and Christian practice, crossed to the coast of Cumberland, where the sphere of my ministry lies. This joy was greatly augmented from having the prospect, through means of *The Orthodox Presbyterian*, of obtaining monthly reports of their conflicts with Arian errors, and the triumphs of their zeal over the baneful influence which false doctrine has super-induced on many parts of the country around you. You have my earnest prayers for success to attend the good but arduous conflict in which you have engaged. May the better days of religion, in the North of Ireland, speedily visit the Synod of Ulster; and may the Almighty stir up in the midst of you, and around you, many able advocates for the doctrine of our Lord's Divinity,—men, in short, who will fearlessly contend for the whole "faith which was once delivered to the saints." Believe me, you have need to arouse yourselves from slumber. Let the example of England give you warning. During the slumbers of our fathers, many of the old chapels, designated Presbyterian, have fallen into the hands of Unitarians.

In a pamphlet lately published, it appears, that of the 206 Unitarian Chapels which exist in England, not fewer than 170 were originally of Orthodox foundation. This exhibits a lamentable declension in principle, and brings a very grave charge against the ministers and people of former days, for want of consistent zeal in defending the principles of the Presbyterian Church, and the doctrines of the Reformation. This much, however, I am happy to be able to state, that, of late years, an almost simultaneous awakening has taken place both in the South and North of this kingdom, among Orthodox Presbyterians. It throws, however, considerable damp on our ardour, when I tell you, that amongst the 60 Orthodox Presbyterian congregations in England, only some five or six Presbyteries have been formed, and only two of the Presbyteries have as yet united in the capacity of a Synod. I trust, however, that we may confidently anticipate such an increase of zeal, as will efficiently unite the scattered elements of our Presbyterianism into one co-operative movement; and that the Provincial Synods, or even a General Assembly, may yet give consistency and vigour to our operations. R. E.

Cumberland, 17th Feb. 1830.

[From the Evangelical Magazine.]

The Infidel Silenced.

Sir:—I was recently not a little delighted by reading in the "World" paper, a paragraph, detailing the good that has been already effected by Dr. Bennett's Lectures against Deism; as I find two or three unbelievers have renounced the baneful principles of infidelity in consequence of them; nor does it appear that their champion, Mr. Taylor, has gained the least ground, by all his sophistical questions, over his Christian opponents; for, in another paragraph, annexed to the above, it is stated, that Mr. T. has also had his match at the Rotunda, Blackfriars, as well as at Silver Street Chapel, where, it appears, he was one evening completely defeated by a Mr. Barrett, belonging to the City Missionary Society, while in the shocking language of the bottomless pit, he was breathing out his horrid blasphemies against the blessed Redeemer of a lost world. And as I have lately witnessed a similar contest on a Sabbath afternoon between these two gentlemen, the latter being again triumphant, I will give you a brief sketch of it, which I think the public ought to know, as it cannot fail to please.

When I entered the Rotunda, I saw a crowded audience, composed of Christians and infidels, with the Rev. Mr. Osgood and this Mr. B. on the platform; they each delivered a short but faithful address to the people; the latter spoke from Hebrews iv. 12: "The word of God is quick and powerful," &c.; at the close of whose warm admonitions the discussion commenced; when Mr. T., among other questions, thus interrogated his opponent.

Quest. Where can you find in the Bible any passage relating to the existence of the soul of man; for Moses has said nothing about it?

Ans. Yes, sir, he has; for, in Gen. ii. 7, it is said, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Q. But after the Devil had visited Eve with his lies, and had caused Adam and his wife to become sinners, did not God say to Adam "Dust thou art, and unto dust shalt thou return?"

A. Truly, sir; but it is also said in Eccles. xii. 7, "Then shall the dust return unto the earth as it was, and the spirit shall return unto God, who gave it."

Q. Can you tell me how that book (the Bible,) which now lies open before you, can become quick and powerful, or can you explain how it has life in it?

A. Yes, sir, I can; "It is the Spirit that quickeneth, the words that I speak unto you," said the

Saviour, "they are spirit and they are life;" this book will therefore become either a savour of death unto death, or a savour of life unto life to your immortal soul.

Q. Well, sir, and how do you know that you are a child of God?

A. I know it by his having graciously given me his spirit, witnessing with my spirit that I am born of God.

Q. And what has God seen in your face more than in mine that you should be so highly favoured more than me?

A. I will answer you in the language of our blessed Saviour: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Q. What, then, you are a baby, are you?

A. Yes, sir; and blessed be God, I have still a desire to "feed on the sincere milk of the word, that I may grow thereby."

Q. Now, Sir, I wish to know why God does not stretch forth his hand and save me also from going down to hell as well as you?

A. Because, sir, you reject the council of God against yourself!

And on his hearing *this*, the champion of infidelity immediately retired from his conspicuous post, and sat down with a pale face and silent tongue, as quiet as a child, evidently showing that the word of God is quick and powerful, even to the conviction, if not the conversion, of a rebellious and calloused heart; that God might be justified when he speaketh, and be clear when he judgeth; but as to his antagonist, his tongue was as the pen of a ready writer, while he was boldly standing up to defend the gospel against the power of darkness.

"These weapons of the holy war,
Of what almighty force they are,
To make our stubborn passions bow,
And lay the proudest rebel low!"

That the sword of the Spirit may thus be wielded by every minister of Jesus Christ, to the pulling down the strong holds of sin and Satan, is the earnest prayer of

Sir, yours truly,

April 16, 1831. A CHRISTIAN.

[From the Southern Religious Telegraph.]

The late Camp Meeting at Union Grove, near Lychburg, Va.

As there is doubtless much curiosity excited, and as many inquiries will be made respecting this meeting, and as erroneous statements may go abroad, it is deemed expedient to publish what may be termed an official report. For this purpose a committee was appointed by the ministers present, consisting of the following persons: Rev. W. C. Walton, of Alexandria, D. C.; Rev. J. S. Armistead, of Buckingham co. Va.; Rev. J. D. Mitchell, of Lynchburg; and Rev. D. C. Proctor, of Prince Edward.

The other ministers present, were the Rev. James Mitchell, of Bedford; Rev. D. L. Russell, of North Carolina; Rev. Isaac Paul, of Albemarle; Rev. Mr. Ogden, of Halifax; Rev. Mr. Hurd, of Albemarle.—Besides these, there were present the following Licentiates: Mr. Hiram R. Howe, Mr. Timothy W. Howe, Mr Dickey, Mr Hamersley, Mr Cable. There were also present at different times, Rev. Dr. Holcombe of the Reformed Methodist Church, Rev. Messrs. Ligon and Lee, of the Baptist Church; and Rev. Mr. Lee, of the Methodist Episcopal Church: All of whom took some part in the exercises. The meeting continued 8 days, with increasing interest to the last.

In order that the committee might be fully in possession of the views of their brethren, a conference was held on the last day of the meeting, the result of which will now be given to the public.—It appeared that some of the ministers had come, intending to take no part in the exercises, strongly prepossessed against such meetings, and anticipating a result which would decide them forever against all such expedients to promote the cause of religion. Others had come for the purpose of making an experiment—and were willing to do every thing in their power to make it a *fair* experiment. As the meeting progressed, the apprehensions of evil vanished, prejudices were removed, and the brethren who had entertained them seeing that the meeting was going to be a different thing from what they had imagined it would be, entered cordially into the work, and at the close they were unanimously of the opinion that it had been an occasion of great interest and of great importance to the church, and that such an amount of good had been done as would justify further experiments of the same kind. It appeared that from 140 to 150 hopeful conversions had taken place, and no doubts were entertained that hundreds had been deeply and solemnly impressed who did not appear among the anxious. A majority of the converts were of the male sex, among whom were a number of professional characters, and a pretty large proportion of the remainder were men of cultivated minds, and some of them are known to exert an extensive influence in society. They were from all the adjacent counties. Probably not less than twelve counties will be more or less benefitted by the christian influence which will, it is hoped, be hereafter exerted by those who were made the willing subjects of grace at this meeting. A considerable party came over from Rockbridge county, chiefly from Lexington; and of those who remained until the close of the meeting, only *one* remained without a hope in Christ, and that one returned with the arrows of conviction in his conscience.

It was a season of high spiritual enjoyment. Ministers felt themselves greatly benefitted; Christians were edified and inspired with new life; some appeared to experience the light and liberty of the gospel for the first time, and returned to their homes rejoicing with the new converts, in the blessing they had obtained.

The general order of the meeting was as follows:

The horn was blown early in the morning for a sunrise prayer-meeting—then family prayer and breakfast—after an interval, religious exercises were commenced at the stand, preaching at about half after 8 o'clock—an interval, during which the anxious were conversed with, and small parties were engaged in prayer in the tents. At eleven o'clock preaching—the anxious were either invited to come forward to the seats near the stand, or to retire to a tent to be *personally* conversed with. After dinner, a short interval—preaching at 3 or 4 o'clock—the anxious conversed with—preaching again at about 8 o'clock, and the anxious invited to come forward for instruction and prayer. Between 10 and 11 o'clock, with two exceptions, the exercises closed, and the people retired to their tents. There was generally a deep solemnity pervading the congregation, and nothing deserving notice, occurred during the whole meeting that had a tendency to divert the minds of men from the great object for which they had assembled. Some who would not go forward among the anxious were seen trembling under conviction; and some were advised to retire to the woods that they might there settle the contest with God alone. Some who did this, returned with a new song in their mouths.

It will probably be inquired whether we met with any serious difficulty in maintaining order! We answer—none—there was not a censure expressed, nor a reprimand given during the whole meeting: but on the contrary, we more than once had occasion to express our gratification at the order and decorum which characterized the conduct of the people.

From the first we announced our intention not to resort to any offensive means of keeping order; we told the people that we threw ourselves upon their honorable and gentlemanly feelings, and hoped they would know how to appreciate our motives. They doubtless felt the force of the appeal. Some other things may have contributed to the good order of the meeting. There were many men of high respectability who identified themselves with the meeting, and whose influence was felt. Again there were no scenes of disorder calculated to excite disgust and contempt; nothing to divest religion of that solemn dignity which gives it a claim to the universal respect and veneration of rational men. The preaching was mainly addressed to the understanding and the conscience; the claims of God were asserted; the way of salvation was explained; men were taught by clear illustrations *how to begin* the work; the provisions of divine mercy in all their fulness were offered, and the obligation to an immediate acceptance of the offer was enforced; every plea for postponement was taken away; cordial obedience to the will of God as revealed in the gospel was shown to be the essence of religion, and a refusal to render that obedience immediately was demonstrated to be rebellion.—These truths were brought forward in a great variety of lights, and enforced in a manner which evidently excited a deep and solemn attention; and so extensive was the impression, as appeared when the anxious were called out, that an intelligent brother, of another denomination, expressed his surprise at seeing such an effect produced by the plain simple exhibition of truth, without the apparent excitement of much animal feelings.—On the whole, we feel convinced that a Camp Meeting is an engine of great power for good or evil; that in the hands of judicious and pious men such meetings may do incalculable good. The experiment we have made, though not without imperfection, has convinced us of the practicability of conducting them without disorder; certainly with no more disorder than might be expected among a large collection of people on any other occasion.

Some doubts will probably be entertained with regard to the permanency of the impression made upon the minds of those who are numbered among the converts. It would certainly be premature to form an opinion on that subject until they shall have had time to prove what they are. But so far as we could judge, they give as good evidence of a change of heart, as the nature of the case would admit;—as good as is ordinarily given by the converts at a four days' meeting. Certain we are that much pains was taken to give them the clearest and most discriminating views of the nature of religion, and to guard them against all delusion and false hopes. At parting they were instructed how to conduct themselves, what would be expected of them, the new relation in which they now stood to the church of Christ, how they were identified with his cause, and how religion would be honored or dishonored by their future conduct. Many tears were shed, and many regrets we felt at parting with dear brethren and sisters whom we never expected to meet again on this side of heaven. May the grace of our Lord Jesus Christ be with them all! Amen.

WM. C. WALTON,
J. S. ARMISTEAD,
J. D. MITCHELL,
D. C. PROCTOR, } *Committee.*

AUGUST 23d, 1831.

A Newspaper.

Who would be without a newspaper in these stirring times! From what other source than that of the daily or weekly press, can an individual or family expect to gain a timely notice of those events which plunge thousands in mourning or drive other thousands mad with joy! The plea of not being able to pay for a newspaper is not worthy of credit in this happy country. All who have the hands to labor and the heart to read, may have a paper daily or weekly brought to their doors, and find the ready money at hand, or soon coming to pay for it; and be incalculably gainers by the contract. To live in this brief world, to hear its din, sometimes in low murmurs, and then in deafening thunders break in upon our solitude, and have no means at hand to satisfy ourselves of the causes, is a mode of miserable existence unworthy of men. What! bring up a family of young republicans, any one of whom, if life is spared, may be eligible to the Presidency of the United States, in ignorance of the tremendous conflict of opinion and steel now raging in the earth on the subject of human rights! This must not be done in the light of the nineteenth century. It were a better deed for the age, when the Crusader, who went away in youth, came back with gray hairs, to bring the first news of his deeds and the fate of innumerable warriors who went with him.—*Badger's Weekly Messenger.*

Secular Intelligence.

One of our correspondents says that some of his neighbors, who take our paper, wish all foreign news, &c. excluded from its columns, and that the whole should be filled with religious matter. We shall certainly comply with the wishes of our patrons, so far as we can learn them, and can do it without the sacrifice of principles. We know that there are many, in some parts of the state, who have no *decent* political paper in their neighborhood—none, to the influence of which they are willing to expose their families, or even their own minds; and who, for that reason, wish the Chronicle to contain some portion of that which our correspondent's neighbors wish to have excluded.

"In the midst of these conflicting sentiments," we will propose an alteration which, we think, if adopted, would satisfy all parties. Let it be remembered, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will:"—that he "doeth his will in the army of heaven, and among the inhabitants of the earth;" that "all his works are truth, and his ways judgment, and those that walk in pride, he is able to abase;" and that not a sparrow falls to the ground without him. Whoever duly understands and remembers these things, will be able to see some attribute of God displayed in all the events which happen to men and nations; and especially, he will be able to see, in the events which are called political, that he rewardeth communites, in this world, "according to their works," and how a people may bring down upon themselves his smiles or his frown. The wars and commotions in South America, for instance, will teach such a man the vanity of republican institutions, without such views of God as will humble men into a sense of their natural equality, and such views of the worth and capabilities of the human soul, as will lead them to respect each other's rights. The wretched state of Spain may warn us against indulging the lust of gold and dominion, under a pretended zeal for religion; so plainly are their present sufferings under popery connected with their crusades against the South American Indians. The sufferings of the Poles should teach men that God will not suffer the sin of bargaining for offices to go on with impunity; but it shall end in the utter subversion of principle in the higher orders, and the bargaining away the independence of the nation to a foreign despotism, from which it is not easy to break loose; while the immense cost at which, if at all, Russia sustains her supremacy, may teach a salutary lesson to all who would take advantage of the wickedness and consequent weakness of their neighbors, to extend their own power unrighteously. And in our own country, Indian massacres are a just punishment on us as a people, for neglecting to instruct them in a milder faith; and the insurrections at the south may rebuke us for our backardness to remove a system, the beginning and willing continuance of which are violations of the command, to do to others as we would that others should do to us.

It is needless to multiply illustrations. Let intelligence be *religiously read*, and it will all be religious intelligence, and perhaps the result may be, that a sense of responsibility may be more generally carried into all the concerns of life. How much this is needed in political affairs, our readers need not be told.

Here is a starting place for a great many thoughts, the following out of which we leave to our readers. —*Vt. Chr.*

Anecdote.

"LOVE ONE ANOTHER."—A Welsh parson, preaching from this text, "Love one another," told his congregation, that in kind and respectful treatment to our fellow creatures, we were inferior to the brute creation. As an illustration of the truth of this remark, he quoted an instance of two goats in his own parish, that once met upon a bridge so very narrow that they could not pass by without one thrusting the other off into the river. "And (continued he) how do you think they acted! Why, I will tell you. One goat laid himself down, and let the other leap over him.—"Ah! beloved, let us love like goats."

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 5, 1831.

To the Christian Public.

The Western Luminary is presented to our readers to-day on an enlarged sheet,—of *imperial* size. It is unnecessary to say, that this increase in the size of our paper, is attended with no inconsiderable expense. In making this change, we found it necessary to purchase a new printing press, and other materials to a considerable amount,—to say nothing of other continued sources of expenditure, such as the increase in the price of paper, payment of workmen, &c. But this additional expense we have felt willing to incur, believing that thereby we should render our publication much more acceptable to our patrons, and useful to the community. We have no fear that any of our readers will object to this change, when it is understood, that,—as we announced last week,—we do not intend to increase the price of subscription. Our terms are to remain precisely as heretofore.

A considerable inducement to incur the expense necessarily attendant on this enlargement of our paper is, that thereby we shall have more space to devote to *advertisements*. Religious newspapers generally labor under considerable difficulty in this respect. Political and Commercial newspapers derive their chief support from their advertisements. Without this revenue, few of them could exist. This is a thing which is, perhaps, not generally understood by our patrons. In the commencement of the Luminary, advertisements were entirely excluded. But it was soon found, that on this principle it would be impossible to sustain the publication. Since that time, our advertising custom, though still inconsiderable, has been steadily increasing. While it is our design, to admit no advertisement into our columns of an immoral tendency, we solicit from our friends their patronage in this respect. We think we can say, without the imputation of vanity, that the Luminary presents advantages for advertising, equal, if not superior, to any newspaper in the western country. With a subscription list of near *two thousand*, its circulation is, of course, extensive through the south and west.

With respect to the future character of our paper, we have only to observe, that it will be conducted on the same principles that have hitherto marked our course. Our publication is known to be decidedly *Presbyterian*. To the firm and unwavering, though we trust, temperate and judicious, support of the principles and practice of our church, as developed in the *Westminster Confession of Faith*,—including catechisms, form of government, and discipline,—we are free to avow, the Western Luminary is devoted. We firmly believe, that our existence, as a church, depends, under God, on a faithful and devoted adherence to the principles embodied in this excellent formulary, as drawn from the Oracles of Divine truth. In defending our own principles, and endeavoring, in our humble measure, to enlighten the community in conformity with our views of divine truth, we hope we shall ever feel willing to concede the right of opinion to others, and to maintain that courtesy towards those with whom we may differ in sentiment, so sacredly enjoined in the word of God.

While our paper is chiefly devoted to religious intelligence, we do not design it to be *exclusively* so. It is a fundamental principle of our church, that science is a valuable auxiliary to rational, evangelical religion. Besides a secular summary of the most important events of this busy and enterprising age, the columns of the Luminary will contain the latest foreign news, poetry, miscellany, and general literature.

The Western Luminary is the oldest religious periodical west of the mountains. Thus far it has been sustained in the midst of frequent discouragements, by persevering effort. To our friends, and especially those who have kindly undertaken to act as agents for us, we tender our grateful thanks. Without their generous and untiring efforts in behalf of our paper, it would long since have ceased to exist. If they still continue to think the publication of the Luminary calculated to promote the kingdom of Jesus Christ, we hope we shall still experience their aid. We would respectfully invite clergymen and postmasters, and also lay members of the church of Christ, who may feel an interest in our publication, to act as agents for us.

To those subscribers who have furnished us only the support of their *names*, we have one word to say. On examining our subscription book, we find many who are in arrears for *four, five, six,* and *seven* years. To such we would observe, that "the laborer is worthy of his hire;"—and, that remittances made by mail, at *our risk*, will be thankfully received.

Foreign Missions.

We listened with much pleasure, a few evenings since, to an interesting sermon in behalf of the American Board of Foreign Missions, delivered in the first Presbyterian church in this town, by the Rev. WILLIAM ALEXANDER.

As it was very partially known that such a sermon was to be delivered, the audience was small, and consequently, we are sorry to say, but little was contributed to this important enterprize.

Mr. Alexander is a native Kentuckian. He has recently left the Princeton Theological Seminary, and is about to embark for the Sandwich Islands, as a Missionary, under the American Board. Will not every one who desires that the heathen shall be taught to renounce their idolatry and cruel superstitions, and to worship the true God, feel desirous to contribute something to this interesting mission?

We are glad to learn that Mr. A. met with considerable success in soliciting funds for this object in Danville. Any sums for this object left with the publisher of this paper, will be remitted, without delay, to the Treasurer of the Board, at Boston. Mr. Alexander and his associates,—seventeen we believe, in all,—will take passage for their respective places of destination some time during the fall.

Circus and Theatrical Exhibitions.

Is it not wonderful, that persons of both sexes, who would have the world suppose them to be possessed of the most refined sensibility, will listen, with feelings perfectly unruffled, night after night, to sentiments from the stage, one of which, if uttered in a drawing room, would rightly subject the offender, in their estimation, to perpetual banishment from polite society? Is it not marvellous, that the sentiments which, advanced in the polite circle, would shock the modesty and call the unbidden blush to the cheek of female delicacy, can be heard in the Theatre, if not with decided approbation, at least with perfect composure? Far be it from us, to attribute this wholly to affectation. Far be it from us, to say, that these places of unhallowed amusement, are not frequented by females of genuine modesty and delicacy of feeling. Would that we could say so with truth. Would that we could, for the sake of consistency, if nothing more, say that such exhibitions met the eye and the ear of the vicious and abandoned only.

But what does the inconsistency of feeling and conduct we have mentioned above prove? Does it not show the estimation in which these performances are held by those who attend them? They go *expecting* to see immodest exhibitions, and when they do see them, their feelings are undisturbed; they go *expecting* to hear unchaste sentiments, and when they do hear them, their delicacy is unshocked. But can female innocence and purity breathe such an atmosphere unsullied? Who that knows the innate depravity of the human heart, can hesitate for an answer? Will not those who frequent these scenes, however pure their morals, and chaste their feelings, at length begin to think the morality inculcated in the Bible and from the sacred desk, is by far too rigid? And will they not feel disposed to throw off these trammels, and adopt more *liberal* sentiments? Alas! let the history of unhappy thousands tell.

The present is an era of enlarged benevolent effort. The time has gone by, when the clergy alone were left to devise and execute plans for the melioration of the condition of mankind. Private members of the church of Christ, and very many who are attached to no church, have risen up, in every part of the land, as the benefactors of their fellow-men. Sunday Schools, and Lyceums, and Temperance Societies, and Apprentices' Libraries have been multiplied throughout our country with an astonishing rapidity. The floodgates of knowledge are thus opened to those who would otherwise be unblest with the purifying influences of virtuous education, and the barriers to vice and profligacy erected around the most interesting portion of the community. In these noble enterprizes are embarked persons of every grade of intellect and every condition of society, from the most prominent and highly gifted statesman, down to the humblest apprentice. There is a holy commotion in the moral world, worthy of the enlightened age in which we live. Every one possessed of the least spark of philanthropy, feels the importance of being actively engaged in the dissemination of virtuous knowledge; and especially of enlightening the minds and guarding the morals of the youth of the country; of fitting those who are soon to rule the destinies of our mighty republic for stations of influence and usefulness; turning their minds from volly and vice, and teaching them to aspire to be enlightened and useful citizens. It is the youth of the land on whom must rest the future hopes of our republic; and it is the *youth* of the land who are peculiarly liable to temptations to vice.

There is, perhaps, no one having the slightest claim to intelligence, who will not acknowledge the propriety and importance of these mighty efforts. But what are Circus and Theatrical performers, and those who patronise them, doing to aid this noble cause? What are they doing to perpetuate the civil and religious institutions of our beloved country, and to train up our youth in habits of sobriety, virtue and improvement? Alas! instead of aiding in these benevolent exertions, they are erecting a barrier to their success. They are opening the floodgates of vice and crime, to sweep away, as with a resistless torrent, the blessings which these benevolent efforts are designed to confer upon society, and especially upon our unguarded and unreflecting youth.

It requires no depth of thought, for the weakest intellect to discover, how society is benefitted by the farmer, the carpenter, the blacksmith. But who has ability to show how Circus and Theatrical performers benefit the community? The intellects of a Newton and a Sir Matthew Hale, of a Witherspoon and a Dwight, were incompetent to the task. Like the vulture, they prey upon society; wringing the hard earned pittance from the ignorant and unsuspecting; contaminating the morals of the thoughtless and giddy; and inviting the ignorant to dishonesty. Whom do they benefit? Is the wealth or the happiness of the community enhanced by their labors? Whose manners are refined by their exhibitions? Whose intellect is benefitted? Whose heart is improved?

We rejoice that the citizens of the eastern sections of our country are beginning rightly to appreciate these pernicious exhibitions. The Theatres advertised for sale in different places, the Theatrical managers retiring from their stations, and the universal complaint of want of patronage, in Boston, Philadelphia and New-York, show a state of feeling on this subject, in the community, that is truly commendable. Let the friends of good order, and pure morality but do their duty, and society will ere long be purged of an evil which has long threatened its destruction.

Ministerial Qualifications.

A Discourse on Ministerial Qualifications, delivered at Hanover, Indiana, June 29, 1831, by Rev. BENJAMIN C. CRESSY; *together with an Address by Rev.* JOHN MATTHEWS, *D. D.*

We have lately received a pamphlet with the above title, containing thirty pages, published at *Madison*, Indiana. We have had but time to glance hastily over its contents. The Discourse is founded on the 3d chap. of Jeremiah, and 15th verse; and appears to possess considerable merit. In the course of his remarks, the preacher thus appropriately notices a popular error of the present day:

"There is a zeal which is not according to knowledge, and under the influence of this there is danger that many will run without being sent. Their ardent imagination may kindle into a flame, and in the phrenzy of their enthusiasm, they may imagine that they feel the impulses of the sacred spirit. What is wanting in reality, imagination will supply, until they fancy they hear a voice from the clouds, calling them to the field. With this, or something equally imaginary, they sally forth, supposing they have a sufficient warrant from the Head of the Church, not only to preach the gospel, but even to denounce those who hesitate to acknowledge their divine commission. Destitute of a knowledge of the first rudiments of the gospel—unable, perhaps, even to *read* it intelligibly—*understanding neither what they say, nor whereof they affirm*, they feel themselves abundantly qualified for a work at which Gabriel might tremble. These self-taught, self-inspired teachers ridicule the thought that appropriate talents and instruction are in the least necessary, and vainly imagine, that with the weapons of ignorance and presumption, they shall be able to defeat every enemy, not excepting him, who for near sixty centuries has been making his deadly onsets upon the cause of Zion. But is there any thing in all this like a call to the sacred office? Dreams and visions, and every thing of a marvellous and miraculous character have nothing to do with a subject of such serious import."

The Address, by Dr. Matthews, was delivered at his inauguration as professor of Didactic and Polemic Theology, in the Indiana Theological Seminary, located at Hanover. It is worthy the author of the "Divine Purpose," justly popular as is that excellent production. The Synod of Indiana have made a judicious selection in the appointment of Dr. Matthews.

Dr. M. commences his inaugural address, by an impressive portrayment of the duties and responsibilities of the ministerial office. In the prosecution of his subject, he shows, first, The requisite qualifications for the gospel ministry; and secondly, That the advantages for obtaining these qualifications, are furnished, in part, in Theological Seminaries. In elucidating his first head, he proves the nature and importance of the qualifications for the sacred office, 1, from the example of Christ himself; 2, from the letters of Paul to Timothy and Titus; and 3, from the nature and duties of the sacred office as they are presented in the New Testament. Under this last head, the author has the following judicious remarks:

"It is the plain dictate of common sense that a man should be qualified for the work which he undertakes to perform. The Mechanic, the Physician, the Lawyer, the Legislator, the Judge, are

employed because they are supposed to be qualified for the duties of their respective professions. If the minister of the gospel is an exception from this rule, which is universally admitted, he is the only one; and yet this is the last which should be thought of. Let a thousand voices be heard pleading for exceptions in other professions; but no one for this. The results of other pursuits are confined to this world, and are but temporal; those of the sacred office are linked to the world of spirits, and are eternal in duration."

"This age is not more distinguished by a spirit of christian enterprise than it is by a spirit of opposition to the influence of vital christianity. This opposition ranges under its banner men of all ranks, conditions and characters. The man of cultivated mind, of philosophical research, of popular eloquence, of sophistry and wit, is found standing side by side, and fighting hand in hand with the man of vulgar stupidity, of boisterous nonsense, of midnight debauchery. Nominal christians of different sects, united in nothing but their opposition to the power and spirit of the gospel, are found in the ranks of this marshaled array. In these ranks is found a singular phenomenon, which, if Solomon had not assured us that *there is nothing new under the sun*, would be considered a real *novelty;* that is, a female advocate for infidelity. The Bible and marriage seems to have excited her bitterest invective, her keenest satire. She tramples the Bible under her feet; she scoffs at the ties of matrimony as mere superstitious restrictions on the freedom and pleasures of life, allowing every one to draw the proper conclusion and act accordingly. Whether she wears the veil of modesty, so becoming her sex, or has cast it away as useless, public opinion must decide. This phalanx of opposition is spreading over the land, searching with an eagle's eye, for such as can be warped to their own opinion and proselyted to their own party. For the purpose of extending their influence, they sometimes employ argument, dressed in the richest drapery of plausible eloquence: sometimes bold and daring assertions, regardless alike, of candor and of truth, and without the semblance of facts to support them; sometimes ridicule and satire, sharpened with the utmost skill; and sometimes the most scurrilous abuse, the most shameless libels on the character of those whose influence they would limit and destroy. But however protean like may be the appearance of this singular combination; however plausible may be the ostensible object, the real design and the real tendency of these efforts is but one and the same; to weaken and destroy the sound moral influence of the Bible; to dissolve all matrimonial vows; to fill our cities, our towns, our villages and our whole country with unmarried mothers, and with children who know not their parents.

Now, this state of things calls, and calls loudly on every friend to his country, but especially on every minister of the gospel, to defend the cause which he has espoused. For this purpose his mind should be richly stored with useful knowledge, should be disciplined in habits of close and extensive thinking, of accurate investigation, of sound reasoning. In whatever station he may be placed, he may come in personal contact with some of these opponents; and if for want of intellectual cultivation he has to quail before them, unable to refute their arguments, to detect and expose their sophistry, he will do the cause of Christ a serious injury, will not be the *workman who need not be ashamed.*

But great and wonderful as are the present movements of christian enterprise, they are, we confidently hope, but the beginning of good days. The steps already taken are but the steps of a child in leading strings, compared with what will be witnessed some twenty-five or fifty years hence. The spirit which now pervades and animates the church is but the dawn of morning advancing to noon day; the good already accomplished is but the presage and the pledge of what will yet be done. One useful result of what has been done is the knowledge, the soul-thrilling conviction of what still remains to be done. This spirit cannot languish, these efforts cannot diminish, both must increase till the work is accomplished, till every neighbourhood in our beloved country is supplied with the faithful ministrations of the gospel, till every family is brought under the influence of the Bible, till the *earth shall be full of the knowledge of the Lord, as the waters cover the sea.* That opposition now made to the spreading and hated light of truth, for some years to come at least, will most probably increase. The Prince of darkness is but beginning to marshal his hosts. The spirit now actuating these hosts is mildness and forbearance, compared with the fierceness and the bitterness with which they will, at some future day, make their desperate efforts. The minister of the gospel, and especially the young man preparing for the sacred office, should derive the standard of ministerial qualification from this prospective state of the church, and from these prospective conflicts in which he may be engaged. Before his life closes, he may be required to do more, and to suffer more than the most active and devoted are now doing and suffering. That intellectual cultivation, that zeal and activity which will render him equal to the most useful at this day, will be left in the back ground by those which the conflicts and the triumphs of the church will require, and will call forth, in her onward march towards millenial glory. If motives sufficiently searching and sufficiently powerful to wake up all his powers, intellectual and moral, to their utmost vigor, cannot be derived from the claims of the sacred office itself, from the Macedonian cry which now reaches his ear, let him cast forward his view on the church as she passes through the events of another half century, and these motives will strike his mind. The young man now entering the ministry may be permitted to labour and to suffer for the church, may mourn over her affliction and rejoice in her prosperity, may be instrumental in vanquishing her enemies and gaining her victories for fifty years to come; and when called from the field to his reward in heaven, his last moments may be cheered with the light, if not of the risen sun, at least of the dawn of millenial day. That he may be so honored in his life, and blessed in his death is a sufficient inducement for him to aim at a high grade of ministerial qualification. Let not his zeal, however ardent, be a substitute for this preparatory course; but let it rather prompt him to cultivate, with the utmost diligence, all the powers of his mind, that they may be exerted with the happiest effect on the interests of the church."

The advantages derived from Theological Seminaries, are shown, from the fact of their being competent persons devoted exclusively to each department; the social intercourse there enjoyed; and the friendships formed among the students. The address closes, with an appeal to the students, Trustees, and Directors of the Institution.

For the Western Luminary.

Proceedings of the Presbytery of West Lexington,

Met in Walnut Hill church, on the 28th, 29th and 30th of Sept. 1831.

Wednesday, 28th.—Presbytery resolved to receive the application of Mr. A. W. Campbell for ordination as a minister of the Gospel, and proceeded to examine him on Theology, Church History and Government, and his examination was sustained.

It was then agreed that the business respecting the Convention at Cincinnati, be the order of the day for to-morrow at 10 o'clock

Thursday, 29th.—Mr. R. J. Breckinridge was introduced to the notice of Presbytery as a candidate for the Gospel ministry. He was examined as to his acquaintance with experimental religion, and his motives in seeking this office, and his examination was sustained.

Presbytery then proceeded to the order of the day, when the following preamble and resolutions were presented by the Rev. R. Stuart, and adopted, with one or two dissenting voices, viz:—

Inasmuch as the General Assembly at its last meeting recommended to the judicatories of the churches in the valley of the Mississippi, to agree upon some plan for conducting Missions in the Western states; and inasmuch as it is proposed that delegates from all the Presbyteries in said valley meet in convention at Cincinnati on the 23d of November next, to consult upon a plan for conducting said missions; the Presbytery of West Lexington, after taking the subject into serious and prayerful consideration, adopted the following resolutions:

1st. It is the opinion of this Presbytery that the Lord Jesus Christ has committed to his church, as a sacred deposit, the preaching of the gospel, the administration of ordinances and discipline, and all other things relative to its peace and prosperity

2d. That the several different congregations of the Presbyterian church in the United States taken collectively constitute *one church;* and that "a representation of the whole should govern and determine in regard to every part, and to all the parts united, that is, that a majority shall govern."

3d. That "the General Assembly represents in one body all the particular churches of our denomination; that they constitute the bond of union, peace, correspondence and mutual confidence among all our churches;" that to them belongs the power of superintending the concerns of the whole church, and that "they may *send missions* to any part to plant churches and supply vacancies."

4th. That the whole church is the only safe depository of these important powers, and we would deem it a departure from the principles of our Church Government for the church to relinquish "the power of conducting its own missions," and for that power to be vested in any body of men who are not appointed by, and directly responsible to the whole church.

5th. That no missionary be received in the churches within the bounds of this Presbytery, contrary to the provisions of the 18th chap. of the "Form of Government."

6th. That the delegates from this Presbytery to the Convention at Cincinnati be instructed to oppose the adoption of any plan for conducting Missions in the Western States which shall not be in accordance with the foregoing resolutions.

Nominations were then received for delegates to the Convention, and the following persons received the number of votes respectively attached to their names.—*Ministers*—James Blythe, 19; Samuel Steel, 22; Nathan H. Hall, 8; Saml. V. Marshall, 1.—*Elders*—Robert J. Breckinridge, 20; John R. Alexander, 15; John M. C. Irvine, 9; Benjamin Mills, 6.

Messrs. Blythe and Steel, Breckinridge and Alexander, were therefore duly elected.

Presbytery having heard a discourse from A. W. Campbell, which was sustained, proceeded to ordain him to the work of the Gospel ministry, by prayer and the laying on of the hands of the Presbytery.

S. STEEL, *Stated Clerk.*

For the Western Luminary.

Mt. Horeb Camp Meeting.

Mr. T. T. Skillman,—It is customary to take some notice of Camp Meetings that occur in this portion of the country among Presbyterians, as there is some difference of opinion in the minds of christian brethren respecting the propriety or usefulness of such meetings. I think it highly proper to observe and publish the doings of the Lord among his people, whether they are witnessed in a church or in a grove, provided the narrator confines himself to a simple statement of circumstances, and avoids every thing that savours of boasting or attributing glory to an arm of flesh.

In the Camp Meeting which was held recently in the bounds of Mt. Horeb Church, and on the farm of Mr. Breckinridge, there was good evidence we think of the presence of God by his Holy Spirit; although we were not favoured with so large an ingathering to the church as has frequently been witnessed when the Lord revives his work. The preaching commenced on Friday morning, and during that day, christians seemed to feel the importance of getting near to a throne of grace, and engaging earnestly for the salvation of sinners. On Saturday, many professors complained of much hardness of heart and unfitness for duty. Notwithstanding this, it appeared that God's spresence was with us, as three persons informed us they were awakened at the prayer meeting on that evening. On the Lord's day morning a large congregation assembled, probably between four and five thousand. There was considerable attention manifested by the audience generally, and the gospel we trust was not preached in vain. Twenty-three persons came forward to a seat prepared for anxious sinners, and from that time to the end of the meeting there was evidently an increase of deep feeling in the assembly; and a great many of those who came to our inquiry meetings professed to have been awakened since they came to the ground. My opinion is that upwards of forty different individuals occupied the anxious seat during the meeting: but other persons whose opportunities for judging were equal to mine rated them as high as sixty, and there were others under deep convictions who did not present themselves in this manner. Eleven persons publicly professed faith in Christ and joined themselves to the people of God, and three or four more professed to have found the Saviour, but did not wish to unite with the church in this place.

The gospel should be preached to every creature under heaven, and it appears to me a common sense thing, that those who ardently desire the salvation of sinners should endeavour to bring as many as possible under its immediate influence, and that too in such a way, that the impressions made by it might not vanish like the early cloud or the morning dew, but remain durable, and be the means under the Holy Spirit's influence of leading the soul to glory.

SAML. STEEL.

Proposed Expedition.

At a meeting of the Board of Managers of the American Colonization Society, August 19, 1831, on motion of R Smith, Esq. the following preamble and Resolution were adopted:

"*Whereas*, information has been communicated to the Board that collections to a large amount have been made in the Western country, and whereas it appears from the statements of the Secretary, that the funds of the Society will justify an expedition being forthwith made, therefore,

"*Resolved*, That the sum of $5000 be appropriated for an expedition from the Western States, and that Mr. Finley be authorized to draw on the Treasurer for the purpose of fitting out and paying the expenses of such expedition."—*African Rep.*

Departure of the Criterion.

The Brig Criterion, sailed from Norfolk for Liberia, on the 2d of August, with ample supplies and forty-six emigrants. Of these, thirty-nine were slaves, manumitted by the following individuals: By Mrs. Elizabeth Greenfield, near Natchez, Mississippi, *eighteen;* Mr. Williams, of Elizabeth City, N. C. *eight;* General Jacocks, of Perquimans county, North Carolina, *seven;* by Thomas Davis, Esq. Montgomery county, Md. *four;* by L. W. Green, Esq. Kentucky, *one;* by H. Robinson, Esq. Hampton, Virginia, *one.* The remainder, excepting the Rev. Mr. Cæsar and wife, of Philadelphia, and a re-captured African from Georgia, had been under the care of the Society of Friends in North Carolina. Of these liberated slaves, two only were above forty years of age, and *thirty-one* of them *were under thirty-five years, and twenty-two were under twenty.*—*Ib.*

The Heathen outdone by Americans.

We shall not attempt to give utterance to the emotions excited in our mind by the following paragraph, from the *Cherokee Phoenix* of the 17th of September. Language would fail us, to portray our indignation at an occurrence, whose parallel it would be difficult to find, in the dark annals of heathen persecution, in the most barbarous ages. Georgia has, in this act of lawless tyranny, and cruel persecution of the Missionaries of the Cross of Jesus Christ, brought a stigma on the proud escutcheon of our country's glory which tears of penitence have hardly efficacy to efface. Will the judgments of heaven slumber, while such scenes are transacting by a people living in so enlightened an age,—amid the effulgence of the Divine light, and the liberal, expansive benevolence of the nineteenth century?

We stated not long since that ten white men would be indicted before the Superior Court of Gwinnett, for residing within the limits of the Georgia charter without taking the oath of allegiance. Those individuals, viz. Rev. S. A. Worcester, Rev. J. J. Trott, Doct. E. Butler, Messrs. J. F. Wheeler, T. Gann, J. A. Thompson, B. F. Thompson, S. Mayes, A. Copeland and E. Delozier, were accordingly, on Thursday 15th inst. brought before the Court, tried and convicted of the high misdemeanor alleged against them.—Whereupon they were sentenced by the Judge, to *four years hard labor in the Penitentiary.* It is unnecessary to add a word of comment on this closing scene.

A letter was received by yesterday's western mail, says the Savannah Republican, of Sept. 3d, from Augusta, dated Wednesday last, which mentions, that an estimate had been made, and the loss sustained by the *Freshet*, in *Georgia*, is computed at *two and a half millions of dollars.* (What is the value of the Cherokee lands!)

FOREIGN NEWS.

From the New-York Observer.

BELGIUM AND HOLLAD.

By arrivals at this port London papers have been received to the 15th of August. They announce the commencement of hostilities between Holland and Belgium; the march of an army of 50,000 Dutchmen into the Belgian territory; the defeat of the Belgians: the capture of Louvain by the Dutch, the narrow escape of King Leopold on his departure from that city; the espousal of the Belgian cause by France, the march of an army of 40,000 Frenchmen into Belgium, and the retreat of the Dutch into their own territory.

The Belgians, conducted like the veriest poltroons, and the Dutch recovered in one week the character for bravery and skill which they seemed to have lost last year.

The interference of France in the war between Belgium and Holland seems to have been undertaken with the understanding that it would meet the approbation of the other great powers. The peace of Europe, instead of being threatened by it, appears to be established on a firmer basis than it was before.

POLAND.

In Poland there has been no decisive movements. The Russians were still approaching Warsaw, and the Poles were preparing for a great struggle under the walls of their capital. From the speech of M. Casimir Perier it would seem that Poland has little to expect from France except her mediation.

FRANCE.

Resignation of the French Ministry.

In the election of the President of the French chambers, the ministerial candidate succeeded by a majority of only 5 over M. Lafitte, the candidate of the opposition, he having 176 votes, while M. Girod de l'Ain had 131. M. Perier considered this a virtual defeat and immediately resigned, and was followed by the rest of the ministers. They were afterwards, however, induced to remain in office.

RUSSIA.

Cholera in St. Petersburg.

A St Petersburg paper of the 29th July, says;—On the morning of the 29th of July, there remained 1916 patients.

July	New Cases.	Recoveries.	Deaths.
26th	99	104	108
27th	88	112	54
28th	85	156	50

Remained on the morning of the 29th July, 1541.

From the commencement to the 27th of July, patients, 7,851; died, 4,014.

The St. Petersburg Journal gives the names of nine physicians and surgeons who have died in the course of their zealous attention to the cholera patients.

DOMESTIC.

The Southampton Tragedy.

The court at Southampton has adjourned.—Twenty-one slaves have been condemned, of which nine have been recommended for reprieve or transportation, on account of their youth, or of their having been forced to join the banditti; some of the remaining twelve have been executed, and the others will be executed soon. The military forces are disbanded, with the exception of 16 or 18 men, reserved to guard the jail till the executions have taken place.—The whole number of lives, sacrificed in this horrid tragedy is about 110 or 112. Sixty-four whites were massacred--about 30 or 35 blacks, it is estimated, were shot down by the troops called out to quell the insurrection; one militiaman was killed in a rencontre, and twelve, probably, ere this, have been executed.

In addition to the above, between 30 and 40 slaves have been examined in Nansemond county; and one sentenced to death.

It is stated that 3 or 9 convictions have taken place in the county of Sussex, and that a black preacher, by trade, a blacksmith, in Prince George county, has been condemned.

Nat Turner, the contriver and leader of the insurrection, is still going at large. The governor of the state has offered a reward of five hundred dollars to any person or persons who will apprehend and deliver him.—*S. R. Telegraph.*

More False Rumors.

Rumors of an alarming character reached this city, from North Carolina, on Friday morning last, stating that an insurrection had broken out in Sampson and Duplin counties, N. C. on Sunday night the 11th inst. that 17 families had been massacred;—that Wilmington, in the county adjoining Duplin, had been set on fire and some of its inhabitants murdered;—and that a large body of the insurgent force had been seen on their march towards Raleigh; one account stated the number at 2000, &c. in not one of which rumors is there a word of truth.

But it is, we regret to say, very manifest from the developements to which this alarm has led, that schemes of insurrection and massacre had been formed, and that the 4th of October was the time fixed for putting them into execution. The projectors of the scheme have been arrested and some of them executed.—*Ib.*

MARRIED---On Tuesday, the 27th ult. by the Rev. N. H. Hall, Mr. Charles H. Ray, of Va., to Miss Sarah Jane Smith, of this county.

DIED---On Monday night last, Mrs. Julia Ann H. Hines, consort of Mr F. W. Hines, at the residence of her father, the Rev. Spencer Cooper.

In this county, on Friday morning, at the residence of her son, Capt. N. Crockett, Mrs Annis Crockett, aged 94 years.

In this county, on Wednesday morning last, Mr. Joseph Barbee. The death of Mr. Barbee was caused by a wound in the leg just below the knee, from a Hemp hook or knife, while in the act of cutting seed hemp.

Temperance Meeting

THE FAYETTE COUNTY TEMPERANCE SOCIETY will hold its next monthly meeting on Friday night, 7th inst. in the First Presbyterian Church, at early candle-light. Some interesting addresses are expected. The public generally are respectfully invited to attend.

Oct. 3d, 1831.

FEMALE EDUCATION.

MR. & MRS. BARRY, FROM PHILADELPHIA,

WILL open on the 10th October, an Institution for YOUNG LADIES, in *Lexington, Ky.* in which all the branches of a scientific, useful, and ornamental education will be taught.

Their endeavors will be particularly devoted to the completion of Female Education, and a judicious and refined course of reading will be extended to those young Ladies who may have nearly obtained that point, thereby affording them an opportunity of cultivating the modern languages and acquiring a taste for reading.

Experience has proved, that in many instances a distaste for study has been created by overburthening the memory of young persons; and as all are not endowed with the same retentiveness, the inductive method will be studiously observed, and instruction conveyed by explanations and illustrations.

A French lady, competent to teach her native language, *Music, Drawing, and Painting*, will reside in the family, in the capacity of Governess. It is intended to make the French the general language of the institution; but as every member of the family is equally conversant with, and speaks fluently the Spanish, parents will be enabled to give their children a *thorough and practical* knowledge of both these tongues, which have become indispensably necessary to a polished education.

The most scrupulous attention will be paid to the religious principles, morals, manners and general department of the young ladies, so that on leaving the institution they may at once enter into and become ornaments to society.

TERMS:

Boarding, with instruction in all the branches of English, viz: Reading, Writing, Arithmetic, Geography, Astronomy, Use of the Globes, English Grammar, Composition, History, Mythology, Elements of Geometry and of Chemistry, Sewing and Marking, &c.	$200 per an.
Day Scholars, do. do.	10 per qr.
French,	10
Spanish and Italian, each,	10
Music, Vocal and Instrumental,	15
Use of Instruments,	3
Drawing and Painting,	10
Dancing,	10

Pupils can furnish their own stationary or it will be furnished at the institution at a reasonable charge.

Where convenient, bed and bedding to be provided by the parents—if furnished at the Institution a small additional charge will be made.

REFERENCES.—Hon. H. Clay, R. Wickliffe, Esq. E. I. Winter, Esq. B. Gratz Esq. J. W. Hunt, Esq. E. Warfield, Esq. J. Brand, Esq. John Tilford, Esq. Walter Dunn, Esq.

October 5, 1831. 14-tf.

NEW GOODS.

Morrison & Bradley,

ARE now receiving and opening in the house formerly occupied by R. MORRISON, a handsome assortment of *FALL AND WINTER GOODS*, selected with care and attention.

Our stock being almost entirely NEW, dealers may find it advantageous to call, and friends and customers may rely on our strict personal attention to business; to the keeping constantly a well regulated assortment, and to the disposal of them on fair terms.

RICHESON MORRISON,
LELAND J. BRADLEY.

☞Those persons whose notes and accounts are due, will please make payment, as I am solicitous to close my outstanding business immediately.

R. MORRISON.

October 5, 1831. 14-tf.

E. G. M'GINNIS,

(*Late Sheriff of Woodford county,*)

WILL practice Law in the Woodford and surrounding circuit courts. He will attend particularly to the collection of debts and all agencies that may be confided to him.

REFERENCES.

David A Sayre, *Lexington;* Francis Johnson, *Louisville:* Henry Rouland, *Nicholasville;* Presly Talbott, *Jessamine;* Jno. B. Thompson, *Harrodsburgh.*

Sept. 21st, 1831. 13-3t.

MERCHANT TAILORS'

FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret, Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c., Fancy silk pocket handkerchiefs, suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguez's patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A CARD.

DAVID A. SAYRE, expecting to leave this for the Eastward by the 1st of next month, (October) earnestly requests his friends, and others indebted to him, either by note or account to call before the 25th of this month and *pay up*, as he needs the money. He hopes his friends will not disappoint him.

Lexington, Sept 15, 1831 12-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington, opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

Emigration to Liberia.

THE Board of Managers of the American Colonization Society have resolved to send a company of about 130 emigrants to Liberia from the valley of the Mississippi.

The Emigrants will set sail from New Orleans as soon after the first of November as the requisite number can be assembled at the place of embarkation.

Persons wishing to embrace this opportunity of emigrating to Liberia, are requested to make application without delay to the Rev. Geo. C. Light, Agent of the Kentucky Colonization Society, Lexington, Ky. Rev. O. S. Hinckley, Agent of the Tennessee Colonization Society, Nashville, Tennessee; or to Robert S. Finley, Agent of the American Colonization Society, for the Western States, Cincinnati; or to the officers of any of the Auxiliary Societies; who will have the kindness to forward their applications to either of the above named Agents. The Auxiliary Societies are requested to collect and transmit their funds without delay. And persons wishing to forward the enterprise are requested to make donations either in money, or the following articles: *bacon, beef, pork, flour, corn meal, leaf tobacco, salt, nails, hinges, pots, skillets, and all kinds of hard-ware, house-ware, earthen ware, pound-beads, coarse cottons, and calicoes, hemp, linen, &c. &c.*

Editors of newspapers throughout the Western country, are requested to publish this notice in their papers; clergymen are also requested to read it from the pulpit.

ROBERT S. FINLEY,
Agent of the American Colonization Society.

September 10th, 1831.

CIRCULAR.

Medical College of Ohio.

THE Honorable, the Board of Trustees, having reorganized the Faculty of this Institution, it will consist, hereafter, of the following professors:

JEDEDIAH COBB, M. D., Anatomy.

THOMAS D. MITCHELL, M. D., Chemistry and Pharmacy.

JAMES M. STAUGHTON, M. D., Surgery.

JOHN EBERLE, M. D., Materia Medica and Botany.

JOHN F. HENRY, M. D., Obstetrics and Diseases of Women and Children.

JOHN MOREHEAD, M. D., Theory and Practice of Medicine.

*CHARLES E. PIERSON, M. D., Institutes of Medicine and Medical Jurisprudence.

*DANIEL DRAKE, M. D., Clinical Medicine.

The course will commence on the last Monday of October, and will end the last day of February.

The aggregate expense of the tickets, including matriculation, is fixed at one hundred dollars; and the cost of graduation at twenty-five dollars.

The requisitions of candidates for graduation are,

1. Satisfactory certificates of having studied medicine, with some reputable practitioner, three years, and of having attended two full courses of Lectures: or,

2. Of having attended three successive courses of Lectures, and studied, as before, all the time between them: or,

3. Of having been in regular and reputable practice four years, and of having attended one full course of Lectures; or all the cases, the last course, at least, in this Institution.

The opportunities, for the study of practical anatomy, will be ample, and the lectures of the Professor, in addition to the usual means of elucidation, will be illustrated by the splendid preparations and plates recently purchased in Europe.

The Library consists of more than one thousand volumes of select works, chiefly European.

The Lectures on Clinical Medicine will be founded on the cases presented in the COMMERCIAL HOSPITAL AND LUNATIC ASSYLUM OF OHIO.

The Trustees are now engaged in the erection of an additional edifice, of such dimensions as will render the accommodations in every respect adequate.

The Medical department of the Miami University having been merged in the Medical College of Ohio, by the reorganization of the latter, there will be but one Medical School in Cincinnati next winter.

By order,
JAMES M. STAUGHTON, M. D., *Dean.*

*Dr. Pierson will not be here during the coming session, and the Institutes of Medicine have been assigned to Dr. Drake—Medical Jurisprudence being distributed among the other members of the faculty.

Cincinnati, July 13, 1831.

POETRY.

The Better Land.

BY MRS. HEMANS.

"I hear thee speak of the better land,
Thou callest its children a happy band;
Mother! oh, where is that radiant shore?
Shall we not seek it, and weep no more?
Is it where the flower of the orange blows,
And the fire-flies glance thro' the myrtle boughs?"
—"Not there, not there, my child!"

"Is it where the feathery palm trees rise,
And the date grows ripe under sunny skies?
Or midst the green islands of glittering seas,
Where fragrant forests perfume the breeze,
And strange, bright birds, on their starry wings,
Bear the rich hues of all glorious things?"
—"Not there, not there, my child!"

"Is it far away, in some region old,
Where the rivers wander o'er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand—
Is it there, sweet mother, that better land?"
—"Not there, not there, my child!"

"Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair—
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
Far beyond the clouds, and beyond the tomb,
—It is there, it is there my child!"

TEMPERANCE.

From the Journal of Humanity.

Traffic in Ardent Spirits.

NO. IV.

At the close of my last I mentioned an excuse which is sometimes made for persons who continue to traffic in ardent spirits, viz. that they do not sell to drunkards; nor to any persons in small quantities.

But if it is an evil to sell a small quantity it must be a greater evil to sell a large quantity. And if it is wrong to sell to drunkards, it cannot be right to sell to sober men. Two effects are produced by the use of ardent spirits. One is, it destroys the lives of thousands and tens of thousands of drunkards; the other is, it makes drunkards of thousands and tens of thousands of sober men. Those who sell to drunkards are accessary to the first evil; and those who sell to sober men are accessary to the second. And which does the greatest injury and is the most guilty practice, we leave for the light of the great day to determine. As both are injurious to mankind, they must be wrong; and no man can continue to do either without violating the divine will, and exposing himself to a fearful retribution.

It is a known principle of law, for the violation of which men have been hung,—that the accessary and the principal in crime are both guilty. If this principle is correct, and applies to the divine law, as well as to human laws; and if the drunkard cannot enter Heaven, what is the condition of him who is accessary to the making of drunkards? and also, the condition of him who is accessary to the killing of them? If men continue to do this, and yet know that they are accessary, can they enter into Heaven? There is a great principle in the government of God which appears to apply to this case. It is exhibited in the 21st chapter of Exodus. If an Israelite had a beast which was dangerous, but the owner did not know it, and that beast killed a man, the beast, by divine direction, was to be slain,—his flesh was not to be eaten, but the owner was to lose the whole, as a testimony to the sacredness of human life, and as a warning to all, not to do any thing, or connive at any thing, which should tend, to destroy it. But if the owner did not know that his beast was dangerous, he was not otherwise to be punished.

But if it had been testified to the owner that his beast was dangerous, and he did not keep him in, but suffered him to go abroad, and that beast killed a man, both the beast and the owner were, by divine direction, to be put to death. The man was held responsible for the injury which the beast might do. If there was a time, when the dangerous and destructive qualities of ardent spirits were not known to their owners, though they sold them, and they killed thousands and tens of thousands every year, the owners would not, by the above principle, be held responsible.

But if their dangerous qualities are known, and they nevertheless let them go out,—much more if they are actively instrumental in sending them out, and they destroy men's lives, as it is known that they do, will they not be held responsible, at the divine tribunal! Nor will they be screened by the consideration that the men were not killed without their own voluntary and active instrumentality. The men who are hired to commit murder, do not commit it without exerting a voluntary agency; but does this save from guilt those who, by the offer of money excite them to do it? And is it a crime worthy of death to cause the destruction of human life by the excitement of money, and no crime to cause it by the excitement of ardent spirits?

Does any one say, that the accessaries, in one case, intended that life should be taken away, but not in the other? but in the case mentioned in scripture, there is no evidence that it was needful for the owner of the dangerous beast to intend that it should destroy human life, in order to make him responsible if it should. If it had been testified to the owner, that the beast was dangerous, if he knew that its going at large would endanger men's lives, and he did not keep him in, he was, and in justice too, held responsible for the mischief which it might do. How much more would this have been the case, if, for the sake of money, he had not only suffered it to ago abroad, but had been actively instrumental in sending it out, and thus extending its destructive effects through the community.

And although we are not required or permitted to execute this law, as they were of old, when Jehovah himself was Judge, yet the reason of this law remains. It is founded in justice, and is eternal. And is there not reason to expect that its grand principle will, upon all who continue to violate it, be enforced at the divine tribunal? And after it is known that ardent spirit is a poison; and that it is not only dangerous, but destructive; and that it actually kills thousands and tens of thousands every year, do not those, who, for the sake of money, not only suffer it to go out, but are actively instrumental in sending it out into the community, evidently violate the above principle, and expose themselves to its tremendous retribution?

Let us suppose, for a moment, that the pauperism and crimes, sickness, insanity and deaths, which ardent spirits occasion, were occasioned by the bite of a certain kind of serpents, and the sting of a certain sort of adders: things to which the Holy Spirit likens the effects of intoxicating drinks. And suppose that a certain class of men should make it their business to rear up these serpents and to traffic in them; and suppose that they should continue, after it was known that their bite was poisonous, and in many cases fatal—that it actually killed 30 persons in one place, 50 in another, and 500 in another; what would be thought of those persons? Could they be screened from blame, because they never sold those serpents by retail; but only by hogsheads and cargoes? or because they never sold them to any who had been bitten and mortally wounded by them? If they could not be screened from punishment by such considerations in the case supposed, how can they be in continuing the traffic in ardent spirits?

J. EDWARDS.
Cor. Sec. A. T. Society.

MISCELLANEOUS.

Lottery Gambling.

The following communication is from a gentleman who has been concerned in the lottery business, and who, from principle, has relinquished this traffic.

It is my intention to examine a few of the evils resulting from lotteries. The writer of this article has been in a situation where, for several years, he has had an opportunity to witness their pernicious influence, and the gradual but sure ruin of its votaries. I shall not at present attempt to examine "*the chances*" that exist against the ticket buyer. I shall pass over the arts resorted to by the ticket vender, to dupe the unwary. From the beginning of the whole system to the end of it, there is not one single redeeming quality to recommend it. Its very core is rottenness. It is a system which enriches its *few* while it impoverishes its *thousands*. It is a system at entire variance with every principle of religion. In fact, it is a system of *downright gambling*. The ticket buyer anticipates his chances with as much feverish excitement as the gambler at the card table or dice board. His cupidity is fed by the alluring enticements which are spread before him to become suddenly rich; and when disappointment comes, and come it will, the man, instead of taking experience from the past, plunges deeper into the meshes of the net. I do not say this is the case with all; but, alas! many melancholy instances might be easily produced. The ticket vender will attempt to condole with the unfortunate loser. "I am very sorry indeed you have had such *bad luck*. I regret it as much as you do." Wonderful disinterestedness! "You had better try it again—have better luck next time. Here is a scheme draws to-morrow, $20,000 for 5, and several other splendid prizes. Will you have a ticket?" Oh, what heartless deception. Reader, are you a ticket buyer? Then know that in a sixty number combination lottery, there are *thirty-four thousand two hundred and twenty* chances against your drawing the highest prize, and that in a sixty-six number lottery, there are over *forty-five thousand* chances also against you. This is a plain statement of facts, but not a twentieth part of what is yet to be developed. Oh, how many honest, worthy and once wealthy men have been seduced and ruined. How many fire sides rendered desolate, how many bright eyes dimmed with tears, and how much anguish and pain has been caused by this monster of abomination. Why, I know men who spend their whole earnings for tickets, while the care of their large families devolves upon their wives. What a beautiful comment upon the utility of lotteries!

WILL IT BE BELIEVED,

that a system which is producing ruin, misery, and distress, is not only allowed to exist, but is also encouraged by our wise legislators? Start not, gentle reader; this is a fact, a plain unvarnished fact. In the little state of Rhode Island alone, there are seven or eight grants for lotteries, several of which are in full successful operation, and producing of course a strong pernicious influence.

It is a well known and well attested fact, that the principal adventurers in lotteries are generally of the poorer classes. The losses which they daily experience in "speculating," will of course empoverish their families, and we can have no idea of the distress that exists in this city, caused altogether by the lottery *mania*. The temptations that are offered to the weak and unwary; to "venture a trifle," are also powerful objections. The ticket vender knows what is for his interest, and the great display made around his office by glittering signs, hand bills, show boards, &c. &c. evidently betrays that he depends more upon the temptation he is offering to excite the cupidity of the passer by, than he does upon the honesty and merit of its occupation. Lamentable as the case may seem, it is nevertheless true. Look also at the long parade of fustian, folly and falsehood made by the lottery vender in the advertising columns of our public prints. We see them reiterate, day after day, every thing that is calculated to deceive. It is high time some of these "refuges of lies" were torn away, and it is the duty of every man, who loves his country, to lend a hand for the suppression of a traffic, as injurious as it is detestable.

From the window at which I now sit, to pen this article, I can see full into a lottery office opposite. This is a day of drawing and the office is crowded with victims. There is the mechanic, the sailor, the poor ragged son of Erin, the sweep and the courtezan. They are all anxiously pursuing a phantom. There go the earnings of days, of weeks, perhaps of years. Perhaps the last shilling for the support of a suffering family is just expended. Amazing fatuity! The purchaser is more anxious to feed the lust preying upon his heart, than he is to relieve the wants of his children. And this is the situation to which the lottery system reduces many of its victims. The ties of affection, are severed. The last link of love is broken, and nothing but an absorbing sentiment of utter selfishness is now the controlling passion of the heart which once beat with virtuous principles.

This is not an overdrawn picture. It is a sad reality. Many cases could be mentioned, where the feelings are blunted by continued misfortune, and we have only to look to the ruined lottery adventurer for the truth of what is here advanced. Melancholy indeed have been the ravages of lottery speculation.—*Genius of Temperance.*

Life of a Newspaper.

BY ITSELF.

My life is shortly told. My first *impression* was the sensation of a tremendous *squeeze* which instantly awoke me into life and thought. I was now spread out to the light, and a glow of intelligence completely pervaded me. My ideas were at first new, multifarious and confused. Nations, politics, courts, wars, speeches, fightings, feasts, merchandize, marriages, deaths, ditties, &c. &c. made up my thoughts, which were various and mixed, and I lay in a silent state of wonder and amazement. I soon found that I was but one of a large family that was ushered into the world at the same time, from the same prolific mother. Our whole litter was laid in regular order in a pile;—my situation, (being one of the first born,) was particularly oppressed, damp and uncomfortable. I had a silent, intuitive, longing wish to get into the world, which was at length gratified. Morning and night came and I was carefully folded, and laid, Moses like, in a basket, by an urchin who was called the carrier, and borne into the street. The said carrier I soon found was an object of interest and desire. He was soon accosted by an elderly looking man, with threadbare rusty breeches:—'Have you a spare paper this morning, my boy?' said tightstring. 'No sir,' was the short reply, and he trudged on with us, muttering "not as you know on, Old Gripe; you are the same chap that promised me some coppers for a paper the other morning and ha'nt paid me yet; you are too stingy to take the paper, but wont get another from me I guess.' My brethren were now fast leaving me, being deposited at their proper destinations; at length my turn came, and I was tucked into the crevice of a shop door. The first sample of the kind was not at all prepossessing. I had not been long in my new situation, when a reluctantly early apprentice, swinging a key on his hand, wistfully eyed me; and casting a look about him feloniously seized and thrust me into his pocket. My rightful owner by virtue of advance pay, being in sight, hailed and arrested the pilferer, and with threats compelled him to relinquish his prize. He entered his shop, and I soon found that I was the first object of interest. After hastily drying me by the fire, in which progress I narrowly escaped conflagration, he ran over me, and fixed his eyes upon sales at auction, advertisements, &c. I was then more particularly examined and dismissed with condemnation. 'Nothing but foreign news, Congress and cabinet—love stories and accidents by flood and field; a newspaper should be a commercial report—one side at least should be devoted to prices current.' I was then pettishly thrown upon the counter, but was soon in requisition. A bare headed boy made his appearance, with a 'please to lend Ma your paper a few minutes, just to look at the ship news?' The request was reluctantly granted, with something about the plague of paper borrowing and a determination to stop it. I was soon borne to a neighboring house. The good old woman, whose husband was at sea, eagerly sought the ship news, but was disappointed in her search. 'How negligent and careless these printers are, said she, 'not a word of intelligence of the Wind Bird; they print of Poland, and poetry, and fill their papers with advertisements, and that is all they care about.' Miss now took her turn. She sought the stories, the poetry, and marriages, which in half an hour were all devoured, with 'the wonder that they put any thing else in the paper.' An elderly lady now took me, who, adjusting her spectacles, surveyed me a little while, and declared me a 'terribly uninteresting paper: hardly a column of deaths, and not more than fifteen or twenty murders and accidents.' In this way I passed through all hands of the family, and after being well soiled and somewhat torn, by the little ones, was sent home. For three whole days I had no rest, but was continually borrowed and abused. At the end of this period, I was supplanted by a new face, and was then discarded and thrown aside like all servants, when they have become useless. I was, however, again resuscitated, and employed as a wrapper to some merchandize, and sent into the country. There, again I became an object of interest, went the rounds of the neighborhood, and was a 'nine days wonder.' I am now quietly hanging up in a shattered condition in a farmer's kitchen, from which I have written this brief memoir. I have seen much of the world, and have learned that mankind are unreasonable and ungrateful, and that in a world of great variety of taste and wishes it is impossible to please all.—*Salem Obs.*

Modes of Farming in different sections compared.

In the Western States it is not uncommon for a farmer to have six, eight, or ten hundred acres under cultivation, in grass, grain, and other crops. We have frequently seen 200 acres of corn in the field in Ohio and Indiana. Corn in many places is raised without hoeing. Harrowing and ploughing once or twice are considered sufficient to secure good crops.

These statements will be almost incredible with our brethren at the East, who consider one or two hundred acres as much as any farmer can manage to advantage. On the other hand, some of our Western farmers will be astonished at the statement made in the preceding article, where it is said that 50 or 100 acres support large and respectable families in many instances in New-England. The general opinion in the Western States is, that the Eastern farmers labor severely. "This," says Mr. Niles, "is a great mistake; they have much leisure, because *they do not waste time*. With them, there is a place for every thing, and every thing is in its place. Their houses and cattle, tools and implements, are attended to with clock-like regularity. Nothing is put off till to-morrow, which can be done to-day. Economy is wealth, and system affords ease. These men are seldom in a *hurry*, except in harvest time. And in the long winter evenings, or severe weather, which forbid employment out of doors, one man makes corn brooms another shoes, a third is a cooper or tailor," and if necessary, he can display his Yankee ingenuity in all these trades combined, or any thing else which necessity requires. "One woman spins, another weaves, another plaits leghorn or grass bonnets, and a fourth makes lace," while the fair daughters are attending to the concerns of the larder,—"Little children and the aged persons knit stockings."

The following story, related in Blodget's Economica, and extracted by Mr. Niles, will show more clearly how the Yankee farmer occupies his time:—

A New-England farmer having finished his autumnal duties, thought of going to Europe, to dispose of the timber cut from his last *new field, as Captain and owner of his sloop*. His eldest sons received the following orders, to be observed during his absence:—'John, you may work in the smith's shop till you have iron-shod the plough and the cart wheels you have made; after which, you may either build a saw or grist mill for yourself, on your own place. If I should not return in three months, you may repair and adjust the old quadrant, and take charge of the old sloop after you have new decked her. Joseph will help you spin the new rigging the sloop will want, after he has finished the loom for his mother to weave a topsail on; when, after turning the rounds for the spinning wheels, he may plough the old field, then go to Labrador for cod, or a whaling to Fulkland's Island, just as he likes. You must *take command* of the sloop yourself; load her for the West Indies, unless you find that Gov. Phillip's last prices will do for stock and provisions; if so, go to New-Holland, and I shall be home, *God willing*, to welcome your return. My son Joseph, it is time to leave off making wooden clocks and fiddles; tan the hides and make shoes for the family." This is a correct representation of the character of the New-Englanders. While the whole of them are thus occupied, they live cheerful and happy. "It is easy with them to reduce their wishes to their means, if inconvenient or imprudent to extend their means to their wishes."—*Cincinnati Farmers' Reporter.*

"TWA LITTLE BIRDIES."

There were two sisters in the North, who had saved a little property, upon which they lived. When a case was presented to them by a minister, they said, that they cut and carved so close, that if the King himself were to come, they should not have any thing to give him. "Oh, but," said the minister, "I do come from the King!" "Well, we canna' gie ye ony thing." "Nae, what not a penny a week!" "A penny a week indeed! why that's just 4*s.* 4*d.*, a year; nae, we canna do ony sic a thing." The minister was casting his eyes about him, and perceiving two birds hanging up in handsome cages, he said, "What hae ye gotten yonder?" "O, only twa little birdies." "And what might they cost ye, now?" "About half-a-croon a piece." "And do they eat any thing?" "Aye, sure, and indeed they do." "And what does their food cost you?" "Oh, not less than two bawbees and a half, two-pence halfpenny a week." "Oh, for shame o' yourselves! for shame o' yourselves! to spend twall shillings a year upon twa little birdies that ne'er lay ony eggs, and ha' naething to gi, to the cause o' God!" "Well, but now we ha' gotten them, what would ye ha' us do wi' em?" "Do wi' em—why open the window and let them fly away!" Now, my friends, if you have got any little birdies, any thing that would prevent your giving to the cause of God, open the windows, and let them go immediately.

Rev. J. Edwards, at London Home Miss. Anni.

AMERICANS ABROAD.

A gentleman I know went with a party to look over a very beautiful American ship, lying in the London Docks, the Ontario; and while they were admiring her, the captain came up to them and said, "You may well admire the beauty of this ship, gentlemen, for the men that built her were in their sober senses the whole time. There was not a glass of grog drunk while this ship was building."

Another friend of mine went on board a ship in the London Docks, about going to America, and he heard a young gentleman, who was going as a passenger, talking with the captain on the same subject. The young man asked what he should prepare for the voyage; if he should bring spirits for his own drinking. "No," said the captain, "you need not bring any." The young man understood that the captain would provide the passengers with spirits for the voyage; and was very much surprized when the captain explained himself by saying, that they should not want any spirits. He could hardly believe the captain when he said, that neither he nor any of his crew should take a single glass of grog the whole voyage.

London Sailor's Magazine.

Lost Hours.—Lady Townsend said of a certain duke, who was always in a bustle, and brought nothing to pass, that he put her in mind of a man who had lost two hours in the morning, and was hurrying after them all the rest of the day.

FEMALE ACADEMY
OF DANVILLE KENTUCKY.

I WILL re-open my Academy for females, at Danville, on the first Monday in November 1831. The course of instruction will include all the useful branches taught in any similar Institution in the country.

A Library, a Philosophical and Chemical Apparatus will be attached to the School for the use of the pupils; and familiar Lectures delivered in connection with recitations on Natural Philosophy and Astronomy, also on Botany, Belles Lettres, and Mental Philosophy.

Besides the above studies, will be taught in the school, Orthography, Elocution, Grammar, Chirography, Composition (oral and written) Arithmetic, Ancient and Modern Geography, with the use of the Globes and Maps; History, sacred and profane, Natural History, Natural Theology, and Evidences of Christianity, Study of the Bible, Moral Philosophy, Logic, &c. &c.

The methods of instruction will not merely require the laborious exercise of the memory, but will be calculated to impart quickness, vigour, and a habit of reflection to the minds of the pupils. The discipline of the School shall be strict, yet accompanied with paternal and affectionate gentleness, so as to render the acquisition of knowledge pleasant to all the scholars who possess a thirst for improvement.

All extravagance in dress &c. idle visiting, and associating with young gentlemen, shall be strictly prohibited. Particular, diligent and persevering efforts shall be made for the various intellectual and moral improvement of the pupils; and for fitting them to fill with dignified propriety and usefulness, the important spheres in *real* life, assigned them by their Creator.

JAMES K. BURCH.
Danville, Ky. August 31st, 1831. 9-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*
Lexington, Ky. May 11, 1830. 45-tf.

Young Ladies' Education.

THE Principals of the *Brooklyn Collegiate Institute for Young Ladies*, (opposite the City of New-York,) purpose to establish a *Western branch* of their Institution in the town of Lexington, Ky. which will commence operations on the *first of November next*. A convenient and pleasant house on Hill-street, lately occupied by Mrs. Briggs, has been engaged for the present accommodation of the establishment. In the above Seminary, as *systematic, thorough, and extensive a course of instruction* in all the *English, Scientific, Classical, and Ornamental* branches of a young lady's education will be adopted, as is pursued in the parent Institution. It has ever been the purpose of the Principals of the Brooklyn Collegiate Institute, and will be, in the present instance, to afford to females in acquiring an education, facilities corresponding with those enjoyed by the other sex in our Colleges.

The most ample provision will ever be made in furnishing experienced and competent Professors—and Instructresses whenever required.

While special regard will be paid to the morals and religious education of the pupils, none of the peculiarities of any particular sect, will be taught or recommended.

The *Study Hall* will be furnished in the style of the *Parlour*; where the *neatness, elegance, ease*, and *propriety of manners and conversation of the Drawing Room*, will ever be expected and inculcated.

Gratuitous instruction will be given in *Vocal Music*, also in *Calisthenics*. These exercises have been introduced and practised for the last four years, in the best female institutions in Paris and London.

From the experience of their daily practice for *three years* in the Brooklyn Institute; their universal approbation with both parents and pupils; their fullest conviction has been produced, that no exercises have as yet been devised for young ladies, better calculated to promote the *health and vigour* of the system, as well as to confer an ease and elegance of manners.

TERMS.—Board, washing, fuel in school, lecture and bed rooms, lights, furnished rooms, (except bed and bedding,) Pew rent, and tuition in all the *English, Scientific, and Classical branches*, $50 a qr.

French, Spanish, and Italian languages—each $10 a quarter.

Latin and Greek, no extra charges.

Music on Piano and Guitar—each $15 a qr.

Use of instruments—(*new* and of the best manufacture)—$3 a qr.

Drawing and Painting, (in water and oil colors)—$10 a qr.

Stationary—use of Maps, Charts, Globes, and all the class books, if required—$3 a qr.

Day tuition at 8, 10, and $12 50 a qr.

Each young lady provides her own bed, bedding, and towels—or they may be furnished in the Institution at a small additional charge.

A deduction is made when two or more are sent from the same family.

Payments are made quarterly in advance.

Furthers particulars may be known respecting the Institution, from the Prospectus of the Brooklyn Collegiate Institute, after which it will be modelled. Prospectusses are left for distribution with the Rev. B. B. Smith, N. H. Hall, and B. O. Peers, of Lexington.

For the coming year, the Institution will be under the personal charge and instruction of

J. LIVINGSTON VAN DOREN.
Associate Principal of the Brooklyn C. I.
Lexington, Sept. 7, 1831. 10-tf.

Transylvania University.
MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March —The courses and terms are as follows, viz.

Anatomy—$15. } By Benj. W. Dudley, M. D. who lectures
Surgery.—$15. } nine times a week.

Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.

Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.

Obstetrics and the Diseases of Women and Children—$15. By Wm. H. Richardson, M. D —daily.

Materia Medica and Medical Botany—$15 By Charles W. Short, M D.—daily.

Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Holbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.
C. W. SHORT, M. D. *Dean.*
Lexington, Ky. August 1, 1831. 5-3m.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25 Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.
Lexington, April 4th, 1831. 40-tf.

FOR 1831.
New Spring and Summer
GOODS.
J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY & STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Pruncila, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;
Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States.

Lexington, March, 1831 40-tf.

DR. D. J. AYRES,

HAVING united with DR. J. TODD, *late of Fayette County*, in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found at the place formerly occupied by the late Dr. E. M'DOWELL, immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

TEMPERANCE TAVERN,
HARRODSBURGH, KY.

THOMAS Q. ROBERTS, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends, and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests.

August, 1831.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents, shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.